a crowd gathers, someone draws a knife. Then the trouble begins, infinitely magnified by rumour.

Rumour is a terrible thing in an Indian city. In a short time the most fantastic stories are abroad and the population is in a panic. The crowd of an Indian city is naturally gentle enough, but it is easily excited. The result of all this: twelve killed and fifty injured! But this is nothing compared to the great riots in Bombay and Gawnpore. In the latter city, in 1931, 400 were killed, 1,200 were wounded, 500 houses were burnt, and at least twenty *lakhs* of movable property were destroyed. We must go more deeply into the causes of what has come to be known in India as "communalism." It is an unhappy feature of the contemporary scene, only too well known in England, where the slightest communal unrest is reported until the average Englishman is convinced that only the force of British arms keeps Indians from flying at one another's throats. Let us first examine the religious aspect of the matter.

Brahmanic Hinduism has never been a system of creeds or intellectual acceptance, but it has flowed into a number of forms and institutions of great antiquity. On the philosophical side, it has ranged from the lowest forms of animism to the highest reaches of pantheistic and monistic philosophy. It has included the most elaborate ceremonial observances—all the pagan pomp and glitter that one may see in the temples of South India—and the barest individualistic soul-culture. It has fostered a high culture and yet not prevented at times the most sordid barbarism. It is amazingly vague and tolerant of ^racial, mental and cultural differences. It is synthetic rather than critical. What is it that holds this amazing" system together?

It is a three-fold strand of birth, tradition and country. Tradition prescribes rules for dealing with all the ordinary occasions of life and often enough accepted without enquiry.